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Zion's Herald

The Herald

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BOSTON, WEDNESDAY, JANUARY 9, 1889.

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THE OUTLOOK.

Never were astronomers better equipped, and never were conditions more favorable for observation, than in the case of the solar eclipse as viewed at different points in California and Nevada, on the first day of the new year. Accurate observations were made of the times of contact, the shadow bands, and the corona, and successful photographs were taken. Over fifty negatives were secured by the Harvard University party alone, and the results of the development of these will be awaited with great interest. The Amateur Photographers' Association took 187 negatives of the corona during the 104 seconds of totality. The Lick Observatory did not live within the path of totality, but Prof. Holden telegraphs successful observations. Two comets were discovered near the sun, and the astronomers at Anaheim report an intra-Mercurial planet. Three of the planets were visible. A perceptible coolness of atmosphere was noted during the eclipse. The general illumination during totality was found to be lighter than during the eclipses of 1878 and 1886, but the weird effect of the shadowy light was noticed by all. Another total eclipse of the sun will occur December 22, visible in French Guiana and Western Africa.

Their imperial majesties, the sovereigns of Germany, Austria and Italy, took occasion on New Year's Day to express their confidence that the dawning year would be one of peace. President Carnot uttered a similar hope in his address to the diplomatic corps that waited upon him. So mote it be! So will it be, if the triple alliance holds together. For neither France nor Russia, nor France with Russia, would care to join issue with the allied forces of Germany, Austria and Italy. But what a fine thing it would have been had one of these potentates proposed a general disarmament! What a blessing to all Europe it would be if the vast standing armies could be mustered out, and the enormous expenditures now spent in maintaining the same be turned into useful channels, and questions at issue between nations be settled by arbitration! Such a condition may not be so far distant as it seems. And, curiously enough, it will probably be reached, not so much by religious teachings and influences, as by the discoveries of science. Invention has well-nigh reached such a stage in the composition of explosives and the manufacture of deadly weapons that armies hereafter will march to inevitable and wholesale slaughter; and when that fact is realized, armies can no longer be enlisted.

The new arm adopted for the French army — the Lebel rifle — emits no smoke when fired, and is comparatively noiseless. Experiments made upon the dead bodies of paupers, at a range of from two hundred yards to a mile or more, satisfied members of the French Academy of Medicine that wounds inflicted by this arm, if not at once fatal, would be incurable, the passage made by the bullet being almost too small to trace. France offers to supply Russia with this destructive weapon, and her offer will probably be accepted. Germany has a new repeating rifle, of which she is manufacturing, at Spandau, Dantzig and Erfurt, 50,000 a month. Austria is turning out monthly 35,000 of her Mannlicher repeaters, and Italy claims to have a new magazine rifle of more "villainous virtues" than any of the others. In heavy ordnance England easily takes the lead in her new Armstrong 6-inch rapid-fire cannon, capable of discharging ten projectiles weighing 110 pounds each in the space of a minute and forty seconds. These guns have a range of five miles, and a penetration of ten and a half inches of iron and four feet of oak or teak. They are breech-loading, and are worked either by steam or hand-brakes, with a crew of six men. A sample of the work of these rapid-fire guns was given in the recent fight at Suakin, where the English gun-boats "Racer" and "Starling" hurled their projectiles into the ranks of the Arabs with astonishing rapidity and precision. The time will come ere long when war will be numbered among the exact sciences; when death to one engaging in it will be so inevitable that there will be no place for courage; and without courage there can be no strife.

Gov. Ames' third inaugural message is admirable in style, comprehensive in its survey of the various interests of the commonwealth, and full of practical suggestions that will commend themselves to our legislators and to all thinking men. Economy in finances; a separation of the management of savings banks from that of national banks, so that an officer of the one may not be eligible for office in the other; early action on the question of constitutional prohibition, and early submission of the question, if adopted, to the people; imprisonment rather than fine for the violation of liquor laws; the regulation of "costs" in criminal cases; the establishment of schools for truants; the enactment of a law securing municipal suffrage to women; the abolition of grade crossings of railroads; provision for the drainage of the Mystic valley; State commissionership of highways; a revision of the law concerning the survey and inspection of lumber; regulation of the lobster fisheries; action appropriate to the coming constitutional centennial in New York, and the national exposition at Washington commemorative of the 400th anniversary of the discovery of this continent — are among the recommendations of this brief, business-like document. The Caucasian will neither work so cheaply nor so honestly as the Mongolian; and in many interests, Californian competition with the East, which was possible and successful under the old regime, must now be given up. Not only did the Chinese make economic ravages, and leave the record of their patient toll on great public works, they were also the most efficient of farm laborers, and the agricultural interests of the Pacific States will suffer seriously when "John" ceases to till the fields. Much that has been said against Chinamen is doubtless true: They do not readily assimilate with our population; they do not come to stay; they are clannish and

congregate densely and filthily in great cities; they gamble, smoke opium, furnish prostitutes, cheapen labor; but, on the other hand, when distributed over the country, they mind their own business; they are docile, industrious, trustworthy; they are rarely found in saloons, and are not easily convertible into anarchists or corruptionists. When properly treated, they show themselves amenable to good influences. A great wrong is yet to be undone by this nation — its latest official action towards a country that trusted to our honor and found itself deceived and treated with shameful indignity. And it would not be at all surprising if the first steps towards the rectification of this injustice should be taken by the very States which clamored for its perpetration.

The approaching four-hundredth anniversary of the death of Christopher Columbus suggested to a shrewd American — one H. M. Linell — the Barnum-like idea of taking advantage of popular attention to the great discoverer by putting his veritable bones on exhibition. So went to San Domingo and ingratiated himself into the confidence of prominent officials of that republic and of U. S. Consul General Astwood as well. The latter finally consented to formally ask, in his behalf, the Dominican government the loan of the bones of the immortal Christopher for a period of four years. The expenses of a guard of eight soldiers and four priests were to be provided for. And the Dominican treasury would receive 50 per cent. of the net receipts, a sum of \$200,000 a year at the least being guaranteed. The proposition was courteously but decidedly declined. Apparently the government took no umbrage, but the press and people did. They characterized the offer as disgraceful and outrageous. They were justly indignant at this attempt to secure for private gain and vulgar exhibition the bones of which they were the reverent custodians. The chief odium, very naturally, fell on the consul general for using his official position to help on the project. His removal was urgently called for, and the demand has been granted.

The recent floods at Panama have demonstrated the utter impracticality of completing the Canal without adopting some effective measure of restraining the Chagres River. That turbulent stream poured its waters over two of Eiffel's locks, in process of construction at Bas Obispo and Matachin — submerging both, and washed away the canal dams at Bohio and Palometa. All through the progress of this enterprise the problem of the river has been a veritable bane, and the other vexatious problems, has been repeatedly postponed. A proposition was once entertained to build an enormous dam at a cost of \$30,000,000, but nothing came of it. It is clear, however, that no effective cutting of the isthmus can be expected, either at tide level or with locks, until the Chagres River is pent up during its recurring freshets.

In the present temper of the tribes along the east coast of Africa, the determination of the German Company to push forward their expedition for the relief of Emin Bey appears to be injudicious. They can scarcely hope to obtain even a safe foothold on their extensive land-grant, as a basis of operations and point of departure. Bagamoyo is held only by the presence of a man-of-war. The British traders have been driven out of Dar-es-Salam, a port fifty miles to the southward, by the attacks of the tribes. The whole coast is in rebellion. Further, the Company itself is almost bankrupt as a corporation. Their troubles have cost them already £350,000, and they have no means to provide for and equip an expedition adequate to force its way into the interior. Unless the German government comes to its help with a powerful backing, no success either in retaking their lost possessions or of reaching Emin can be hoped for. That Bismarck is indisposed at present to extend this help, is evident from his refusal to permit Lieut. Wissmann to head the expedition. Dr. Carl Peters will lead the forlorn hope.

Gov. Ames' third inaugural message is admirable in style, comprehensive in its survey of the various interests of the commonwealth, and full of practical suggestions that will commend themselves to our legislators and to all thinking men. Economy in finances; a separation of the management of savings banks from that of national banks, so that an officer of the one may not be eligible for office in the other; early action on the question of constitutional prohibition, and early submission of the question, if adopted, to the people; imprisonment rather than fine for the violation of liquor laws; the regulation of "costs" in criminal cases; the establishment of schools for truants; the enactment of a law securing municipal suffrage to women; the abolition of grade crossings of railroads; provision for the drainage of the Mystic valley; State commissionership of highways; a revision of the law concerning the survey and inspection of lumber; regulation of the lobster fisheries; action appropriate to the coming constitutional centennial in New York, and the national exposition at Washington commemorative of the 400th anniversary of the discovery of this continent — are among the recommendations of this brief, business-like document. The Caucasian will neither work so cheaply nor so honestly as the Mongolian; and in many interests, Californian competition with the East, which was possible and successful under the old regime, must now be given up. Not only did the Chinese make economic ravages, and leave the record of their patient toll on great public works, they were also the most efficient of farm laborers, and the agricultural interests of the Pacific States will suffer seriously when "John" ceases to till the fields. Much that has been said against Chinamen is doubtless true: They do not readily assimilate with our population; they do not come to stay; they are clannish and

character of the militia entirely satisfactory. The General Court has abundant work laid out for its deliberation and action.

FAITH AND FAITHFULNESS.

BY REV. O. P. GIFFORD.

"Who was faithful to Him that appointed Him?" — Hebrews 3:2.

The epistle to the Hebrews sets forth Jesus Christ in the two-fold work of Apostle and High Priest. As Apostle — or Sent One — He represents God to man. He shows forth God's life and purpose. "He that hath seen the Son hath seen the Father." Christ is the brightness of God's glory, the express image of His person. In Christ dwelt all the fulness of the Godhead bodily. God was in Christ reconciling the world unto Himself.

He was also chosen of God from among men to be our Great High Priest.

The cross is the last altar, the Lamb of God the last sacrifice, Jesus Christ the last priest. As Apostle He stands in God's stead to men; as High Priest, He ever liveth to make intercession for us.

Christ's Faithfulness.

The one characteristic of Christ in both offices is faithfulness. Not merely faith in God, though He was the author and finisher of faith, the One who, above all others, lived a life of faith. The eleventh of Hebrews calls the roll of men and women who lived by faith, and the twelfth chapter bids us turn from all these to Jesus Christ as the pre-eminent example and illustration of faith. But He not only had faith, He was faithful; not only trusting, but truly — to be depended upon. The Bible lays strong emphasis upon faith, or absolute, implicit trust in God. God saves, but through faith; the light of life enters the soul through the window of faith, but the measure of our salvation, the effect of faith in God, is our faithfulness. A faith that does not make faithful, a trust that does not make trusty, is little worth.

We have in the text the highest commendation from the inspired writer: He was faithful!

Not successful, nor powerful, nor brilliant, but faithful. In this commendation we learn the element of character most in favor with God — faithfulness. As we get along in life we accept Heaven's standard. If youth are dazzled by other traits, but in middle life we sum up a good man's life in one word — faithful. No matter what a man has, if he lacks that he lacks all; if he can't be trusted, the more brilliant, powerful, successful he is, the more he is to be dreaded. The one fruitful source of failure in business and social life is unfaithfulness. It cuts out the core of business. You close the year in bankruptcy simply because your partner or cashier betrayed trust. It disintegrates the home. The bonds that hold homes in peace are eaten off by the acid of unfaithfulness. Broken vows are the swamps that breed malaria and death. The city, State, and nation are held in peace by faithful service, and sink from sight when public officers are unfaithful. No higher word of praise can be said for the Son of God than this: "He was faithful to Him that appointed Him."

Light travels 186,000 miles per second. Start from the earth and travel out with the speed of light till figure loses their meaning; travel a century, and all the worlds, suns and systems you pass are faithful. Suns standing like sentinels of light on the battlements of heaven, each in his place; worlds led out like flocks on the pasture-lands of space, each known by name and obeying the voice of Him who leatheth forth His flock like Jacob; comets speeding like errand boys; systems moving like machinery — they are all faithful, and because of their faithfulness, harvests are possible, and civilization crowns our efforts.

Press your way through the stars to the heavenly places where in the centre of the universe God sits upon His throne. The redeemed are before Him; angels, rank upon rank, about Him; the Son beside Him. The one characteristic of all is faithfulness. God was faithful to His covenant; Christ was faithful to Him that appointed Him. The angels are faithful ministers to such as heirs of salvation; the redeemed were faithful unto death. Heaven is a place of peace because all in it are faithful. Earth is in tumult because so many break faith. When men are faithful to God as God is faithful to men, heaven will be on earth.

St. William Napier was one day taking a long country walk near Freshford, when he met a child, about five years old, sobbing over a broken bowl; she had dropped and broken it in bringing it back from the field to which she had taken her father's dinner in it, and she said she would be beaten on her return home for having broken it; then, with a sudden gleam of hope, she innocently looked up into his face, and said, "But ye can mend it, can't ee?" He explained that he could not mend the bowl, but the trouble he could, by the gift of a sixpence to buy another. However, on opening his purse it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation to dine in Bath the following evening, to meet some one whom he specially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl, and of still being in time for the dinner party in Bath; but finding this could not be, he wrote to decline accepting the invitation on the plea of a pre-engagement, saying, "I cannot disappoint her, she trusted me so implicitly."

The great soldier was simply faithful. You see how near heaven lies to earth; the same principles are true in both places. Faithfulness is the one condition of greatness in both places, and when kept, both become one.

Jesus Christ, as Apostle and Priest, was

Faithful in Temptation.

Men break down when the testing time comes. Testing does not create, it simply reveals weakness. You cannot tell whether the rifle is true or not till you try it; whether the ship will float or not till you launch it; whether the seed will bring forth or not till it is sown. The testing time comes sooner or later.

Thirty years Jesus spent in the quiet home of Joseph the peasant. The life was calm, uneventful. After His baptism by John, He was driven into the desert by the Spirit, and tested by the devil. Here He was tempted, not to swerve or turn aside from His purpose of conquest, but to do it in Satan's way — to use God's powers for selfish ends. "You cannot conquer the world, weak as you are. See, here are stones. You have power. You need bread. Minister to yourself as a means. Look out for number one." No subtler temptation can come to a man than that — to use God's powers for self. Many break down right here; they are faithful, not to the one appointing them, but to self. For this men associate with trust funds, expecting to return the principal, hoping to absorb the profits. For these men pervert political office, enter it poor, leaving it rich; but Jesus was faithful to Him that appointed Him.

He was tempted to throw Himself from the precipice, to pervert divine promises and power to personal ends calling upon angels to "help," while the gaping multitude should praise Him, and forget the One who appointed Him. He was tempted to worship the prince of this world for the sake of his kingdom, threading His way into Satan's power, to be used and strengthened by him as the thread is by the shining needle to which it has surrendered; tempted to do evil that good might come; compromised in secret for open power. He came not to be ministered unto, but to minister. To accept the world upon such terms would be to reverse His purpose. He came to conquer the world by self-surrender and suffering. That was and is God's way to conquer. Christ was faithful to the Divine Plan.

Faithful in Prosperity.

More than once the people were ready to crown Him — forgot God in His Apostle. When they would worship Him, He points a way to God. He is the way to the Father. John preached Jesus, but Jesus preached God. Paul preached Christ, but Christ preached God. The words He spoke, the works He wrought, were of the Father. He could do nothing except God gave Him power. "My word trembled toward God as the pole star. His teachings pointed toward God, as the blades of grass and trees point toward the sun. Sometimes a man appointed to office outgrows the appointing power, and takes the place of the master, in their own estimation. But Jesus was faithful to God. As surely as the broad Hudson will deliver you to the sea if you surrender to it, so surely will Jesus Christ give you to God the Father if you surrender to Him.

In Suffering and Death.

In the

Miscellaneous.

ADAM BLACK AND THE ENCYCLOPEDIA BRITANNICA.

BY REV. H. HEWITT.

FOURTEEN years ago might occasionally be seen in the streets of the beautiful old city of Edinburgh an aged and venerable figure whom no one thought of passing without some outward mark of honor and esteem. Citizens of the "Athens of the North" as Scotchmen, with pardonable pride, are wont to call their capital, had long learned to appreciate the fine manly qualities and enterprising spirit of Adam Black. Edinburgh had known him as one of her most diligent, industrious and thrifty men of business for nearly seventy years. For nearly sixty he had taken a prominent part in the direction of her public affairs. No man in that city of learning, leisure and refinement was ever more profoundly respected and beloved than the well-known publisher and proprietor of the "Encyclopædia Britannica." Nor was the death of any of her most distinguished citizens more sincerely regretted than was his when, at the ripe age of ninety, in January, 1874, he closed his useful and honorable career. That the sentiments of love and esteem which at the time of his decease found expression wherever his name and character were known, were of no transient and fitful sort, but deep and abiding, the visitor to Black's native city may see quite sufficient proof to satisfy him if he chooses. Edinburgh, like ancient Athens, which in some things she "lumps after in base awkward imitation," is a city of monuments. Her hills are clad, her streets and squares and open spaces are filled, with tall and stately shafts and finely chiseled figures and other monumental structures more colossal and enduring — all showing the determination of Scotchmen to allow no noble and illustrious memory to perish from their midst so far as it may be prevented. One is not surprised to find, therefore, that between the splendid structure erected to the memory of Sir Walter Scott and the statue of Professor Wilson, the gifted author of *Noctes Ambrosianæ*, his admiring and grateful fellow-citizens have found space for the noble figure of Adam Black.

Black's parents were of plebeian rank — simple, devoted, labor-loving, God-fearing people. The father was a stone-mason, who "thought he would soon become rich when he found he could get eight shillings (\$2) a week." The mother was the daughter of a small tenant farmer who added to her husband's modest earnings the profits of a little store for dairy produce supplied her from her father's farm. Amid such surroundings, humble but morally wholesome and helpful, Black learned his first lessons of thrift, of patience, of duty and self-dependence.

At seven he was sent to the famous Edinburgh High School, presided over at that time by Dr. Adam, whose dying words — his usual formula of dismissal when the long winter evenings began — "Boys, you may go now; it is growing dark" — have made his name known to many who know nothing of his great ability and wonderful success as a teacher. After a short term subsequently spent at the University, his fondness for literature led him to make choice of the business of book-selling as a means of getting bread. "A dreary and disgusting servitude," are the words he uses to designate the character of his apprenticeship, "in which I wasted five of the best years of my life." Sad, indeed, is the picture drawn by Black of the book-sellers' stores in Edinburgh at the beginning of the present century. Saddest still the details of recklessness dissipation common among both master and assistants. Men drank with a will in those days, and even when worst overcome did not seem to forfeit their respectability and good name. Joseph Addison wrote graceful and polished prose and produced a few good hymns, and urged in the pages of the *Spectator* the importance of good morals and a high style of social refinement; but Addison occasionally got quite drunk; and yet one of his poetical eulogists, alluding to his dying charge to the gay young Earl of Rochester, does not hesitate to say: —

"He taught us how to live and how to die."

William Pitt, whose life was cut short at forty-six, was slain more by the foe that broke the neck of Elpenor and sent him to the land of the "Cimmerian men," than by the news of Napoleon's successes at Ulm and Austerlitz, or the ever-crowding cares and responsibilities of state.

For three or four years Black tried to take root in London, but failed, and returned to his native city in 1807 and began business on a very modest scale in a small store on the South Bridge. In this little store he became intimately acquainted with the chief contributors to the *Edinburgh Review*, including Jeffrey, the editor, and Cockburn of legal fame. His solid and symmetrical character, his chivalrous sympathies, his broad and lofty intelligence, his coolness, shrewdness and fine business ability, had by this time won him the confidence of all classes in the Scotch capital; but for the first ten years of his life as a prosperous man of business he found little opportunity for taking an active part in public affairs. The question that first awoke his slumbering energies and brought him prominently before the men of Edinburgh was that of "Borough Reform." The city, long famed for law, learning and literature, had begun to sniff the air of political freedom, and Black became a leader of the new movement. His public activity, however, was concerned with ecclesiastical no less than with political questions. As a voluntaryist in religion, he strongly sympathized with the action of the secessionists when some of Scotland's noblest sons, led by Chalmers, Candlish and Cunningham, made the State a present of their golden fetters and threw themselves confidently upon the appreciation, generosity and sympathy of their parishioners.

When in 1856 Thomas Babington Macaulay (afterwards Lord Macaulay) ceased to represent the city of Edinburgh in Parliament, Mr. Black, at the ripe age of seventy-two, succeeded him. Distinguished as much for his modesty as for his earnest spirit and fine practical intelligence, the man of business did not display an equal ardor and aptitude in parliamentary debate. In his chosen line of life, however, he earned both the reputation and the reward of his rare qualities, and in one respect especially, namely, his relation to that vast repertory of learning, literature and science, the "Encyclopædia Britannica," the name of Black will always have an interest for

the friends of advancing scholarship, criticism and physical research on both sides the Atlantic.

Adam Black's connection with the "Encyclopædia" began as far back as 1827, when he bought the copyright from the great publishing house of Constable, so closely associated with the early fame and later misfortunes of Sir Walter Scott. It had then been more than half a century exercising the double function of "an instrument as well as register of scientific progress" and increasing knowledge. From three quarto volumes of moderate size in 1771, it had grown in 1824, when Constable had completed the sixth edition, to twenty-six volumes of much larger size. In issuing his prospectus for the seventh edition, Mr. Black announced that the work would be "widened in its compass, amplified and improved in its contents, and raised in all respects to a level with the modes of thinking and spirit of the age." It began to appear in monthly parts, March, 1830, and was completed in 1842, having cost the publishers \$43,830. Nine years later began the preparation of the eighth edition, which was published 1852-'60. The ninth edition began to appear in 1875, and has just been completed. The rare ability, scholarship and enterprise by which it has been brought abreast of the knowledge and requirements of the time, make it at once a splendid monument of the marvelous achievements of the age in science, criticism, philosophy and literature, and a credit to the large and prosperous firm of which Mr. Black laid the foundations nearly eighty years ago. Indeed, nothing could more signalize mark the wonderful advancement made during the last hundred years in every department of human art, handicraft, industry and knowledge, than the contrast between the "Encyclopædia Britannica" in 1771 and its appearance, contents and character now. To cite the words of the preface of the edition of 1852-'60: "At first showing little literary skill above the level of respectable abridgement or compilation, it now embraces the whole circle of human knowledge in its most advanced stages; the workmanship at first of a few among the least distinguished literary denizens of its native city, its list of contributors now embraces a large proportion of that learned host by whom the sovereignty of literature is upheld." The men of Edinburgh have done credit to themselves in erecting a monument to the memory of Adam Black, but a man's best monument is his noblest work, and in this the industrious and enterprising Scotchman has laid the whole civilized world under obligations of gratitude.

SUNDAY SCHOOL SERIES.

II.
That Young Men's Class Again.

BY REV. T. W. BISHOP.

YES, and it deserves to be kept before the churches, till every one of them in cities, large towns, and, where possible, in villages, organizes one on a plan I now propose to state. Let me give, by request, a concrete instance.

The Grace Methodist Episcopal Church, Springfield, Mass., has a young men's Bible class that celebrated its fourth anniversary the last Sunday of October. Rev. Dr. Chas. Parkhurst, editor of ZION'S HERALD, delivered an excellent address, in which he told the young men that their class stood at the head of all others of the kind in New England, which, I am inclined to think, is true. What is its story? Short and suggestive. Thirty young men — all of whom except a half dozen were outside of any church — invited the writer, when pastor of that church, to become their Bible teacher. After reflection, he consented. In six months that 30 had become 105, all of whom were connected with no Sunday-school at that time — the rule being to invite only such to join.

The class, after its first meeting, promptly organized with a president, vice-president, secretary, treasurer and three committees, viz., visiting, sociable and furnishing. To these was afterwards added an outlook committee. The duties of the first were, to visit the sick and delinquent members; of the second, to furnish social entertainment; of the third, to provide lesson material, hymn-books, and such furniture as the comfort of the class required; while the fourth were, at the close of the morning service, to greet all strange young men at the church doors, as they were passing out, and invite them urgently to visit the class that one Sunday, if no more. Many transients have been secured as members in that way.

The class meets directly at the close of the morning service, and the pastor, Rev. W. J. Heath, is the present teacher, and has achieved a fine success. The folding doors of the young men's room, finely fitted up chiefly at the expense of the class, are thrown back at the opening exercises of the Sunday-school, in which the members participate. The class sing once or twice, accompanied on their own organ by their own class organist, and then follows the roll call by the secretary, while the weekly offering is taken; and then a healthy, stimulating and free discussion of the lesson, under the spur and guidance of their able teacher. A hymn and a bit of sociability, especially with the new members, and the class separates.

The work of Sunday is supplemented by an occasional sociable, or a lecture course, or concert, to which the members alone sometimes, sometimes the members and their lady friends, and sometimes the church, are invited. The class can now, after the drill of experience, conduct a sociable in a way to reflect credit on themselves and their church. System, orderliness and good taste are its characteristics. A brief constitution controls its action.

Let me note a few things worth noting about this admirable body of young fellows: —

1. The movement is no longer on probation. It has lived, and to some purpose too, for four years — this last year being the finest of its record. One of the secular papers styles it, "that model young men's class." Through heat and cold the average attendance has been 62 for the year! On single Sundays it has mounted to 65, and even 76. It has become the banner class of the city.

2. It is not a Sunday-school within a Sunday-school. It has no antagonisms with the main school. It is an integral part of it, subordinate to its superintendent.

3. It is a good feeder of teachers to the

school. Well taught in the Word themselves, they learn how to teach that Word also.

4. It is a spiritual force in the church. The last year the writer was its teacher he received 19 of its members into church relations.

5. Its success has been so gratifying, that some ten other classes, in Springfield and elsewhere, and in various denominations, have been formed, on an exactly similar basis, and others are being organized. The number of young men actively interested in church work has become a special feature of religious work in Springfield, which the stranger does not fail to notice. This is chiefly due to this class movement.

6. Think of 52 young men, in one church, 52 Sundays of the year, studying the Word, under an enthusiastic and intelligent teacher! What possibilities of future good as laymen!

The complaint is, of the dearth of young men in our churches. Have those churches sought them? They can have and hold young men if they will. It is only a question of will and wit and work.

The writer's chief regret is, that his hands are so tied by Sunday work, that he cannot do in Wesley Church, Salem, what he could and would for young men, every Lord's day. Try the experiment; if wisely tried, it will repay the trial.

THE DIVINE LULLABY.

I hear Thy voice, dear Lord;
I hear by the stormy sea;

When winter nights are black and wild;

And when affright I call to Thee

It calms my fears and whispers me,

"Sleep well, my child!"

I hear Thy voice, dear Lord;

In singing winds, in falling snow,

The curfew chimes, the midnight bell;

"Sleep well, my child," it murmurs low,

The guardian angel come and go,

Our child, sleep well!"

I hear Thy voice, dear Lord;

Though the singing winds be stilled,

Though hushed the tumult of the deep,

My fainting heart with anguish chilled

By Thy assuring tone is thrilled —

"Fear not, and sleep!"

Speak on — speak on, dear Lord!

And when the last dread night is near

With doubts and fears and terrors wild,

Oh, let my soul expire here

Only these words of heavenly cheer,

"Sleep well, my child!"

— EUGENE FIELD, in Chicago News.

OUR NIGHT MARCH INTO THE UNEXPLORED COUNTRY.

GANT'S march toward Richmond is one of the most memorable in history. It was the beginning of the end of the war. The great captain who had borne off the prizes at Donelson, Shiloh and Vicksburg, now came to contest the case with Lee, the most superb commander on the rebel side. On this line they were to fight it out. The duel was to be a hard one; the bulldogs on either side were to come to close grapple. On this broad and blood-stained field, the commander of the armies of the United States was to pulverize the army of Northern Virginia and to reduce the rebellion to an impalpable powder. The Federal army had the advantage of numbers; the Rebel army had the advantage of position, training, knowledge of the field, and the prestige of almost continuous victory. The commanders were both of the first order.

The movement began on the fourth of May, 1863. On the third, orders were sent to the corps and division commanders to break camp at midnight. The orders were strictly followed, and before daylight long columns had advanced ten miles into the Wilderness, feeling their way in the darkness toward the heart of the Wilderness, they met the enemy in deadly struggle. The fight, the advance, the slaughter, the return of Lee to the city, the Holy Ghost. That is the main thing.

In order to make the most of the year,

GENERAL METHODIST ITEMS.

God has given you. The original allotment may be small; your sphere of action may be narrow; but, on the small capital, strive to make the greatest possible increase. In so doing you may much exceed your first expectations.

The talents of God are curious gifts; they are not fixed quantities which can be measured like so much gold and silver; they expand in the use. No man knows what he can do; consecration will multiply your talents ten-fold.

Rise to the best possible type of religious experience. Do not expend much time on patent methods; the simple New Testament way of serving God is a good one; be sure you get a good, sensible, Scriptural form of experience. Be sure you are saved; that you have peace with God and joy in the Holy Ghost. That is the main thing.

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Our Book Table.

PARADOXES OF A PHILISTINE. By Wm. S. Walsh. Philadelphia: J. B. Lippincott Company. Price, \$1.

The foibles of this age need emphasizing, if only for their cure. Some of them, the author of "Paradoxes of a Philistine" has taken in hand. He is not only a philistine, but a misanthrope and almost a pessimist. What if he does acknowledge the power of love, and admit that all men are better than they seem? He is bitter enough. Content not only with roasting individuals, he puts even nations on his spit. Can a philistine who sees that the patriotic air like "The Star spangled Banner" and "Die Wacht am Rhein" are "choice specimens" of bombast, see much virtue or worth in the individual? He declares with perfect confidence that "the entire atmosphere of modern fiction in England and America is false and conventional," although he admits that the popular novels are "unexceptionably moral." Some of the titles of these essays — and they will indicate somewhat the author's spirit — are: "The Mistakes of the Justicous;" "The Mistakes of the Novelists;" and "Is Poetry Declining?" To this latter question, he, of course, answers "Yes;" and with these bludgers a majority are women; and apathy to this form of literature. Undoubtedly there is some measure of truth in these nearly two hundred pages, but it is served up pickled. It is truly sour.

ENDLESS BRING. By J. L. Barlow. Fleming & Revelle: Chicago and New York. Price, 75 cents.

This is a little book of about one hundred and fifty pages, with introduction by Dr. Henson, of Chicago. On the whole, it is a helpful book, dealing with such mighty themes as "Existence," "Life," "Death," and "Eternal Life." The author claims that having previously been an abolitionist, he has got out of the fog and the mist. He forgets to mention among those who believe in annihilation, as at least a tentative belief based upon the Scriptures, Dr. Lyman Abbott, who is widely known, as are neither Dobeay, White nor Pettingell. Others might be mentioned. This is a good word: "We can leave them [the wicked] — we must leave them — in the hands of a just God — striving mean while, so far as lies in our power, to rouse them to a sense of their danger. And this we are sure cannot be wisely done — expecting the divine blessing on our labors — by toning down any of the threatenings or warnings of our God." Then the author, of course, believes that those who doubt that the final judgments are annihilated, that there may be left no shred of evil or suffering in the universe, are toning down God's threatenings and warnings. This is his inference, with which all do not agree. But Mr. Barlow is undoubtedly sincere; and that is enough. God knows the truth, and if we have it not yet, we shall get it in His own good time. However, it seems to us almost useless to try to establish the fact of an endless life upon any *a priori* reasoning. Such may help a little, but the great fact of the resurrection of Christ is the invulnerable armor upon which, as a great German scholar has said, is based the very existence of Christianity. This book will repay examination, as a help to the study of the Bible.

CHURCH ORDER IN WORK AND WORSHIP. By Rev. T. W. Powell. F. H. Revell: Chicago and New York.

"This little book seeks to enforce a method of conducting church business so as to avoid hasty discussions that end strife." Such are the magnificent words opening the preface; and if the book could accomplish what it seeks, it would be a boon indeed. The potent evil in church troubles is not the Sabbath services, nor the prayer-meeting, nor the socials, nor the mission circle, nor even the sewing circle, "with all its proverbial gossip" — no, but the business meeting is the fruitful source of most of them. Is this true? This is the author's experience. The exalting of the superintendent of the Sunday-school to the position of assistant pastor, would be of great value to the healthful growth of the church. So thinks the author, and there is wisdom in the suggestion. On the whole, this book, put into the hands of every member of the church, would do a great amount of good to the member and to the church. It is sensible, clear, discreet. To all of it we might not agree; but that it is a useful and praiseworthy labor, is acknowledged.

SHOSHONE AND OTHER WESTERN WONDERS. By Edwards Roberts. New York: Harper & Brothers.

This little manual has an infelicitous title, for one would naturally suppose that it was in honor of Shoshone, "a struggling little village," "so very dead, one cannot speak of it otherwise than kindly." However, the home belongs to the Shoshone Falls, south of the town. The book itself is valuable simply as a pleasant wear away a leisure hour. It has some statistics, but they are uninteresting and of no particular value save to indicate the rapid stride of growth in the West. Being the record of a holiday, and presumably by a gentleman of leisure, it will serve as a sort of introduction to the history of the Great West which is yet to be written, and to call the attention of the reader to the fact that if he wishes to see the great plains and massive mountains, with nature in her primitive glory, before civilization has marred the picture, he must go quickly. The West is being Easternized with express-train velocity. The most readable chapter is that which gives "Glimpses of Utah;" and the illustrations, considering the size and cost of the book, are good, particularly "A Prairie Town," and a tiny bit of a sketch, "Tyghe Pass."

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begun sixteen years ago by Rev. J. H. Vincent, D. D., and Rev. George H. Whitney, D. D. It is a most excellent commentary, and cannot fail to be of value to the teacher into whose hands it shall fall. A good idea is that of having the authorized and revised versions together. The authorities quoted are both ancient and modern, thus indirectly showing to the close student of the lessons the advances that have been made. The comments upon the text are almost invariably made by quotation from some scholar or commentator, but so keen and practical are the "Practical Lessons" which are given by the compilers of the commentary, that one cannot help wishing that they had, at least occasionally, commented themselves. The illustrations and maps are as good, but no better, than in former issues.

Following like three children of a small growth, published also by the Book Concern, are the *BREWERIAN LESSON BOOKS*, for beginners, for intermediate, and for senior scholars. These lessons have become, in a sense, a necessity in the Methodist churches; and compared with other lesson helps of the same size and style, they are equal. In all commentaries, however, it is always best to leave disputed and still open questions untouched, or state that they are so.

SCOTCH CAPS. By J. A. K. Price, \$1.25. Thomas Y. Crowell & Co.: 13 Astor Place, New York.

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THE STORIES MOTHER NATURE TOLD HER CHILDREN. By Jane Andrews. Illustrated. Price, \$1. Lee & Shepard: Boston.

In this little volume are collected brief descriptive articles, written by the late Miss Andrews such a pleasing style, that the many principles are annihilated, that there may be left no shred of evil or suffering in the universe, are toning down God's threatenings and warnings. This is his inference, with which all do not agree. But Mr. Barlow is undoubtedly sincere; and that is enough. God knows the truth, and if we have it not yet, we shall get it in His own good time. However, it seems to us almost useless to try to establish the fact of an endless life upon any *a priori* reasoning. Such may help a little, but the great fact of the resurrection of Christ is the invulnerable armor upon which, as a great German scholar has said, is based the very existence of Christianity. This book will repay examination, as a help to the study of the Bible.

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cents. **DONOVAN.** By Edna Lyall. Price, 50 cents.

From J. B. Lippincott Co., Philadelphia: **THIS WICKED WORLD.** By Mrs. H. Lovett Cameron. Price, 25 cents.

MAGAZINES AND PERIODICALS.

The December issue of *Our Day* devotes a large space to a valuable "Symposium on Inspiration," the contributors being Bishop Huntington, Dr. Josiah Strong, Rev. Dr. Goodwin, President Warren, Rev. Dr. E. K. Alder, Rev. Dr. Deems, ex-President Cummings, and Rev. Dr. D. Rochester. Gladstone's striking article on "The Future of the English-speaking Races" in the *Youth's Companion*, is reprinted entire. The various departments are well sustained. Boston: Our Day Publishing Co. \$2 yearly.

Cassell's Family Magazine for January is well stocked with matter that will suit the tastes of all in the home circle, and contribute greatly to their pleasure and enlightenment. The illustrations in this number are particularly fine. "The National School of Housewifery" is duly established, and prizes are offered for the best specimens of needle work, cookery, etc. Only 15 cents a number. Cassell & Co., Limited: New York.

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[Entered at the Post-office, Boston, Mass., as second-class matter.]

Zion's Herald.

WEDNESDAY, JAN. 9, 1889.

THE TOUCH DEFILETH.

In one of the thriving towns of New England, there lingers in the memory of the earnest advocates of total abstinence a chapter of history which is often retold as a suggestive warning. The leading clergyman of the town was a man of signal ability, and bore a name honored in educational circles, not only in New England, but throughout the land. He came from a family, however, that sustained the generous and old time social habits and practices. Wine was in his cellar in liberal supplies, and oftentimes upon his table. While it was never charged that this clergyman drank to excess, yet it was generally known that he did not disown the use of liquor in moderation; and, indeed, in the social circles in which he moved in the capital of his State, he accepted and drank wine at the table without any hesitation or word of criticism. When the agitation of the cause of temperance found strong and expressive utterance on the basis of total abstinence from Methodist and Baptist ministers, his pulpit was silent, or echoed only the word of sarcasm which he could so well use against the fanatical reformers.

Years went on space. This man's example and utterances were all in sympathy with the use of liquors in moderation. His pulpit was the most prominent in the commonwealth. His attitude on the question of intemperance was quoted throughout the State. God had given him a son, a most promising and brilliant boy. This son, in direct imitation of the father, learned to sit and to drink wine in his own home. He soon came to use it to excess from his father's supply. He became one of the most hopeless wrecks that the writer ever saw—so drunken, lecherous and vile, that he could no longer be endured under the father's roof.

The father, who was without a noble man, awoke, at last, to the consciousness of the fatality of his own influence upon his son, upon the community and the commonwealth. It was a long hour of unendurable remorse which nearly shook his reason. In private and in public he frankly acknowledged the error of his life-time, and expressed great astonishment that his own practices should have so blinded him to the truth. He quickly banished wine from his table and his home. He confessed his error from pulpit and platform. In a union meeting, when all the clergymen of the town were present for temperance agitation and work, he voluntarily told his pitiful and humiliating story with tears and unrestrained agony of regret that broke all hearts. He could not forgive himself, and never rose again from the sense of depression which the conviction of wrong example had wrought upon his own and upon others.

Thus does the curse of this social habit extend and perpetuate itself. Thus does the touch defile the home, silence the lips that should thunder against it, and turn those who should be its normal friends into foes. Is the reader, in any sense or for any reason, under its thrall?

PERFECT THROUGH SUFFERING.

This sentence is written of the Captain of our salvation, Christ Jesus the Lord. There is in it a depth and mystery of meaning that humanity cannot fully comprehend. Sometimes, however, the ministry of suffering, in fullest measure, is seen in its sanctifying influence upon the believer. The supreme purpose of God with every soul is to fashion it into similitude with Himself, as revealed in Jesus Christ. The baptism of suffering is God's crucible for melting the soul; and when thus melted, the dross is most easily removed. It is not meant that such a ministry must be cheerfully accepted on its first approach, or always borne without murmur or complaint. Even the Saviour prayed, "If it be possible, let this cup pass from Me!" It was said of Paul, at his divine call to the apostleship, "I will show him how great things he must suffer for My name's sake." Such suffering came to Paul with manifold cumulation. Read again 2 Corinthians 11: 22-30. The great apostle is all the more dear and near to us in that he was always so intensely human and resists at first the imposition of every fresh affliction. The "thorn in the flesh" he was most determined not to endure, and thrice he

uttered his plaintive wail to God for relief. When imprisonment came, he fear that it is not felt to be such a book by the majority of people attending upon the Christian ministry. The method of presenting it must be defective—this seems to be the only explanation of the fact that the Scriptures are dull to many. It seems to us that the Lord has taken great care to fill the book with interesting matter, to clothe its language and its story with singular attractions. The humanity in it, the earth in it, the sin in it—the men and women coming and going singly or in multitudes—and the divine in it, and the heavenly in it, all combine to attract us. And when the hard shell of careless interpretation has once been broken, and men get at the real contents of the Bible, they find it sweet, refreshing and instructive as well as uplifting and purifying. Let us try to bring men face to face with the living Word of the Lord.

POINTS.

"O Lord, revive Thy work!"
Make your religion genuinely Christian.
The opening of the New Year is auspicious.

Peace, plenty and hope cheer the wide world.

The politician is saying that General Harrison is an obstinate man. Good!

"Dear brother minister, don't be quite so long telling the people to be shrt." — Western Christian Advocate.

"Morality consists in an amicable adjustment of personal rights."

It is an economy of time and strength for the pulpit to call sin by its shortest name.

Plymouth Church abandons the sale of its pews at auction.

"The sense of sin leads to holiness; the conceit of holiness leads to sin." — Professor Shedd.

Denver Methodist organizes a Preachers' Meeting.

"Never write poetry unless you can't help it." — Carlyle.

Ireland paid \$55,000,000 for drink last year.

Methodism must lead the van in the irrepressible conflict with the drink traffic.

Gilbert Haven received the first commission as Chaplain in the Civil War.

"You may shout if you shine." — Chris Standard.

Mr. Moody is holding meetings in San Francisco.

Members of the church willing to do the uncongenial work, are the need always.

A church owned and managed entirely by deaf mutes is dedicated in Philadelphia.

"We must put the Gospel into Christ to do in the world what the Vaughan Hall is persistent in, as something to be done to the inauguration proper as to imply an obligation on the part of the President to give his countenance to it. I am sure that if he does so, it will be an act of sacrifice upon his part, and such a sacrifice as it is both unwise and impudent for him to make in deference to the wishes of what is technically known as 'society.' In ordinary circumstances the judgment and conscience of Gen. Harrison would be a safe guide in matters; but in these extraordinary circumstances it is his duty to respond to the invitation, and to give it his bodily presence. But if he shall do so, it will undoubtedly be under protest and — well, with a feeling of humiliation."

Bishop Merrill speaks with his accustomed frankness, candor and incisiveness, but it is noticeable that he assumes to speak only for himself. Our readers will notice, also, with what generous consideration he speaks of Gen. Harrison and the peculiar pressure brought to bear upon him. The press has charged that the "Methodists" were greatly embarrassing the President-elect. There is nothing of this in fact, but the rather, if anything, would they make it easier for him to act wisely and heroically.

"Perhaps the worst manners are of those persons dressed in some rag of authority." — Prof. Bryce.

It is probable that John Wanamaker, the Christian merchant, will enter the Cabinet. — Baltimore ministers discuss the evils of divorce.

With many of our readers this will be the last year of opportunity.

"I like preaching most of all." — Dr. George Macdonald.

It would be a helpful surprise to know just what your best friend thinks of you.

President-elect Harrison reveals no secrets.

Christianity is neither creed nor emotion, but life and service.

"It is a very pleasant sop to a disturbed conscience to say, 'I could not help it.'" — Bishop Goodsell.

EDITORIAL NOTES.

"The Grand Old Man."

Mr. Gladstone in Naples, with the Italians jubilant at his coming, is a pleasing incident.

The benevolence of Mr. Gladstone's nature was publicly demonstrated years ago, when a young man he called attention to the barbarous condition of Neapolitan prisons. His humanity has not been forgotten by the grateful Italians. Some men do not need offices in order to greatness. In office or out, Mr. Gladstone is a power. Office can add little to his capacity among the men of the world. It will be measured not by what he does, but by what he aspires to do. A confederacy of mediocrities can block the way of a man who is ahead of the average elements of his age. But ideas live after men die. They have in them a persistency which is irrepressible. Mr. Gladstone may never again be Prime Minister of England. But the Gladstonian ideas will find some man who can push them into the realm of the actual. Another Mr. Gladstone is not at present on the horizon. The Infante One has no need to duplicate His men. Eliash is not Eliash. No second Moses ever arose. But Joshua followed, and many others who could not have been benefactors to their generation if Moses had never been. Mr. Gladstone's death might rouse all England to a noble height of political achievement than ever it has yet attained. And yet we could pray, sincerely and fervently, that the public will look at the question a little more intelligently, or in the near future a point of dimensions as yet unequal will sweep from the Atlantic to the Pacific.

The true exegete tries to distinguish the value of things said in the Bible.

Some are said by good, uninspired men, some by bad men, and some by the devil; and the force of what they say is in all such cases fixed by the mouths which say them. Even Paul warns us that he says some things without authority.

The Bible is largely a history of men only a few of whom have any inspiration. Neither the witch of Endor nor Satan have commissions to teach us the right ways of the Lord.

For such preaching the pastor needs to train himself, and he will get more good than he can do his people by making the preparation. Many sermons are built on false exegesis, and others accept and use fanciful explanations of particular texts. To find out what the text is, what it means, using the context and the general drift of revelation, requires more care than to think out a few words and fill the spaces between with many words. But the true sense is an inspiration; and if one makes it appear, the sermon will be a success in spite of many defects of expression.

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A Sunday-school
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Sabbath three heads of families were received into full connection, and about thirty are now on probation. The two leading men, Mr. J. A. Kelley and Mr. G. M. Tewkesbury, are going to California for the winter. They will be greatly missed. Rev. A. W. Tirrell is pastor.

NORTH BOSTON DISTRICT.

Agry. — Watch-night services were held in this church; and last Sunday seven were received by letter before the sacrament. Rev. E. P. F. Dearborn, pastor.

Grace Church, Cambridge. — A good spiritual interest prevails at this church all the time. Within a week fifteen have been converted, and they were all received on probation at the communion service last Sunday. Five others were received into full membership. The annual watch-meeting was attended by 225 persons. Dr. Chadbourne preached with great freedom from the text. "With this exception, the pastor, Rev. N. B. Fisk, has been alone, holding meetings every evening. One Roman Catholic was converted during the week.

Lynn District.

East Boston, Saratoga St. — Since his recent marriage, Rev. Dr. Hamilton and wife have been busy with receptions. Beside that by his own church, which was very cordial and hearty, the people from Union Square, Somerville, to the number of one hundred or so, went to East Boston on Tuesday evening, Jan. 3, enjoying a most pleasant evening and leaving behind them many substantial tokens of regard and esteem; and, following them, on Wednesday evening a large party from the People's Church crossed the harbor, and extended their felicitations. Among them were Revs. R. L. Greene and M. H. A. Evans of the People's Church, Mr. Warren P. Adams, president of the Social Union, and Mr. Chas. R. Magee, of the Book Depository.

A Conference of students, as in District No. 1, was held on the evening, and was provided by the meeting of the chairman, It was determined that by his own church, and another conference, M. E. Church, February, and teaching teachers, at a later date. Rev. D. H. Ela, pastor.

Chelsea, Bellingham St. — At a union gathering of all the evangelical churches in the city at this church, a most interesting service was held. The sermon, able and eloquent, was preached by Rev. Frederick Woods, pastor of the Walnut St. Church. At the close of the services five arose for prayers. The interest in this church is deep. Rev. Dr. D. H. Ela, pastor.

Peabody. — The change from afternoon to morning service is resulting in an increase in attendance upon preaching. A printed statement of the amounts to be raised for various purposes, with an appeal for the same, is sent out by the pastor, Rev. George Alcott Phinney, to be returned on Benevolence Sunday; and the plan has been a success. At the annual day this year for taking the benevolences, Rev. Dr. Andrew McKeown preached. The work of the young in this church is excellent. A new piano will be put into the vestry. The Sabbath-school now numbers over 300, and the pastor recently received a fine addition to his library. He began a series of revival sermons on Jan. 6, to continue for six Sabbaths; and that the people might know beforehand the subjects, he printed them, with appropriate Scripture readings, and a half dozen requests, such as this: "Put one or more of these cards in some stranger's or neighbor's home."

Gloucester, Bay View. — There is good prosperity in this church, Rev. E. A. Howard, pastor. At Christmas the pastor's family was generously remembered, and he received a roll of bills.

Lynn, Trinity. — Extra meetings have been held here during the past week, and will be continued. Last Sabbath seven rose for prayers. Mrs. Arthur Lewis died last week. Rev. A. Dight, pastor.

Bethelton.

New Bedford District. — At Fairhaven the Sunday-school had a Christmas supper given them on Christmas Eve. On this occasion, instead of presenting gifts to each other, as they have been accustomed to do, the members of the school brought gifts for the poor. The committee had the pleasure of distributing a large number of offerings to the needy the next day, and thereby greatly contributed to the happiness and comfort of those whom they wished a "Merry Christmas." This is an excellent way to show forth the spirit of Christ. The pastor, Rev. W. F. Davis, is now holding extra services, and is assisted by Rev. L. D. Bentley, of Norwich, Conn. The favor and blessing of God are expected. Rev. E. H. Hatfield has left his library with Bro. Davis to sell. Here is a good opportunity to purchase books cheap. Bro. Hatfield is a scholarly man, and no doubt has many choice works in his collection.

Rockville. — Rev. O. W. Scott is having a prosperous pastorate. He was tendered a public vote of thanks by the board of engineers of the fire department for a sermon he preached before the department, Dec. 2. At a union service he delivered a discourse on "Charles Wesley's Relation to Methodism." The Union Church in Rockville, which is a consolidation of the two Congregational churches, is now engaged in constructing a splendid church edifice, which will probably be one of the handsomest and most convenient in the country. Mr. Scott's lectures are very interesting; the first was on "Some Old-fashioned Virtues." Nov. 28. There was an error in the initial letter. It should be said that Bro. Morse is thoroughly orthodox, and has no trouble with Moses. He was "Noes" about which he was especially concerned, and which he showed up by his finely-illustrated charts.

Rev. W. E. Kugler, of Cottage City, is very pleasantly situated with his wife in the delightful parsonage built and furnished by the ladies of the society. By the aid of the Martha's Vineyard Camp-meeting Association, the finances of the church are kept in a good condition. There are quite a number of families that spend the entire year at this charming resort, and they greatly appreciate the privileges afforded by the local church. They are now well equipped for work, having a beautiful church with a fine bell in the tower, a veritable gem for a chapel, and last, but by no means least, a convenient parsonage well furnished and occupied.

The death of Rev. W. F. Farrington, at Auburn, Me., Dec. 26, brings sadness to many hearts and homes. He was well known all through New England, and especially in the New England Southern Conference, of which he has been a member since 1861, at which time he was transferred from the Maine Conference and stationed at Trinity Church in Providence, R. I. He was converted in very early life, had been a preacher nearly or quite sixty years, dying at the age of 88 years. God gave him a wonderful voice, which retained much of its sweetness and fullness even in extreme old age. He was a good man, and has entered upon his reward.

We shall look with great interest for a

the afflicted family. Bro. Jones has the sincere sympathy of his friends in both ministry and laity. May the consolations of the Gospel which he has preached to others now prove his stay and solace!

MANLIUS.

N. E. SOUTHERN CONFERENCE.

Providence District.

Rev. F. P. Parkin, pastor of the Cranston Street Church, Providence, delivered a very interesting lecture on "Popular Superstitions," in the Hill's Grove church, Saturday evening, Dec. 29. Bro. Parkin also exchanged with the pastor, Sunday, Dec. 30. The audiences at the lecture and on the Sabbath were well pleased.

The Sunday-school of the Cranston Street Church, Providence, had a jubilee, Wednesday evening, Jan. 2 — a feast of gladness over their victory in raising \$300 to cancel some troublesome debts. Presiding Elder Jordan and others spoke words of cheer. Ice cream and cake were served, and all were full of joy over the good work accomplished. The school is deserving of great praise for its determined effort and perseverance in removing this load, which was a hindrance to the prosperity of the church.

Rev. L. G. Horton received, Sunday, Dec. 30, six into full membership and on probation at Arnold's Mills; and at Berkley, a part of the same appointment, occupied the beautiful and convenient hall for the first time. A large congregation was present.

The Sunday-school of Trinity Church, Providence, manifested the true Christian spirit in the bestowment of gifts. The King's Sons and King's Daughters took moving wagons and distributed gifts amounting to nearly \$500 value to 308 poor persons. How much Christians cheer was carried into these needy homes! An elegant book-case was presented to the pastor, Rev. C. L. Goodell.

Several rose for prayers at St. Paul's, Providence, the last Sunday evening of the month.

One person rose for prayers in Asbury Memorial, Sunday evening, Dec. 30.

Rev. E. F. Jones is missed from the Monday morning Providence Ministers' Meeting. Feeling drawn to evangelistic work, he took no appointment last spring, and is at present in Detroit. He has succeeded well in his new field of labor, to which he is well adapted. He will be warmly welcomed to charges in his Conference when he thinks it best to take an appointment.

November being the natal month of East Greenwich Methodism, the ninety-sixth anniversary of the founding of the church in that town was celebrated by a series of sermons continuing throughout the month. The invited orators of the several occasions were present in the following order: Revs. L. G. Goodell, Henry Tuckley, Presiding Elder Jordan, on the morning, afternoon, and evening of Nov. 11; and Rev. Dr. Morrison on the 18th; the closing discourse was delivered by Rev. D. A. Whedon, D. D., who enriched the congregation with his great sermon "Law and Grace," and still enriched the town of East Greenwich by his continued residence there.

Warehouses Point. — A son of Rev. and Mrs. W. Kirby has been seriously ill, but is now nearly recovered. The Christmas service was appropriate and interesting. The sermon in the morning was on "The Rose as a Symbol of Christ." A Christmas concert in the evening with some fine music by the choir made the occasion worthy of especial mention. The pastor addressed the children on a topic assigned by the committee chosen for that purpose.

Thompson. — At a recent official meeting a committee was appointed — Rev. C. A. Stenhouse and Henry W. King — to remonstrate before the county commissioners against granting a license to sell spirituous liquors in a saloon within 150 feet of the church. This is the second person who has applied to be licensed there this winter. The local preachers have held their licenses for a year or more will be expected to pass satisfactory examination in their next year's course as prescribed in the Discipline edition of 1854, § 225, before their license can be renewed.

Will the pastor please give attention to these matters?

Waterville, Me.

G. C. ANDREWS. — G. C. Andrews, of New Bedford District — FOURTH QUARTER.

JAN. 6, South & Bligham: 19, 20, m. Madison; 12, 13, No. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, a.m. Kingfield; 27, 28, p.m. West New Portfield Cor., pastor; land.

FEB. 2 and 3, Oak & Sidney: 19, Farmington; 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 5

The Family.

THE CALL TO PRAYER.

BY MARY E. B. THORNE.

A lull in the ceaseless tumult,
A pause in the weary moil,
In the needless selfish striving,
In the needful earnest toil.
A hush in the noisy canor,
In the dizzy whirl and din;
A stop on the dusty pathway,
On the steps that go down to sin.

A moment's turning from pleasure,
A brief forgetting of pain,
Beneath the strong the strength divine
We take up the cross again.
A moment to breathe—ah, grateful!
A draught of a purer air,
As into the upper regions
The spirit soars in prayer.

A moment for firmer clasping
The arms that girds the soul,
For closer binding the sandals
Ere pressing toward the goal.
For seeking a Guide unerring
O'er a path unknown and dim,
And a light by whose clear shining
May we safely follow Him.

And we wait for the Father's blessing,
The touch of His hand in peace,
Ere we go on our way rejoicing,
Attuned to heaven's harmonies.

HER SMILE HIS SUNLIGHT.

Sweetheart, when rhymes make
For your dear sake,

Into your face a smile
To cheer me while I sing.

Like to that bird am I,
Which, when the sky

At night
A deeper azure grows,
No longer knows
Delight;

Or like of flowers that one
Which loves the sun
And gives

The beauty of its bloom
To him for whom
It lives.

Pleasure nor joy to bless
Have I unless
Your face

Over my path shows
And lights the lines
With grace.

For me your smile is day—
The golden ray
That climbs

Imagination's wall
And sweetens all
My rhymes.

For you the Bird's song, this—
The flower's fresh kiss
And breath!

Nor may thy nightfall come
Till both are dumb
In death!

—FRANK DEMPSTER SHERMAN, in *The Century*.

THE BETTER WAY.

"Tis better to laugh than to cry, dear,
A proverb you'll grant me is true—
'Tis best to forget to be sad, dear—
The heartsease is better than rue.

"Tis best to be glad for what is, dear,
Than to sigh for the things which are not.
'Tis braver to reckon the joys, dear,
Than the troubles that fall to your lot.

"Tis more to be good than great, dear.
To be happy is better than wise.
You'll find if you smile at the world, dear,
The world will smile back in your eyes.

—HELEN L. TOWNE, in *Christian Register*.

THOUGHTS FOR THE THOUGHTFUL.

Sudden or slow, easy or hard, death advances as God sends it; nay, it is no longer death; it is Jesus who comes to fetch me. Provided that it be indeed He, and that I feel His presence, and confide my loved ones to His care, the rest matters little. Certainly it will be. —Countess de Gasparin.

Prayer is a closing of the eyes on things seen, and opening them on things unseen. It is penitence vocal, faith making its profession, and love kindling into a flame. It is a heart brought to the altar, a flower opening to the benignant eye of Heaven. It is a putting off the shoes at Horeb. It is a walk to Emmaus. It is to be present in the upper chamber; to sit quietly by the Saviour's side, lean the head on His bosom, and feel the beating of Immortal's heart. —A. C. Thompson.

* * *

Take hold with God, in His steady work for lifting up the world; and you shall fairly forget that there are these grasshoppers and crickets screaming and chirping, and asking questions around you, even as they aspire so far, in their wrangling dissipations, as to doubt whether there be any world, be it any heaven, be say God, or any life worth living. Let your vine blossom and bear fruit, let the fruit ripen and hang in fragrant and luscious branches heavy upon the bough, and you do not put the knife to the bark to see if the vine is alive. Nay, you do not argue with any one who asks you if it be worth the manure you spread about its roots. Live in the life which enlarges, live with all you might in the life of God, and you forget that any one has asked whether life is worth the living. —E. E. Hale.

* * *

The dial receives many shades, and each points to the sun. The shadows are many, the sunlight is one. Life's shadows fluctuate; God's love doth not, And His love is unchanged, when it changes our lot. Looking up to this light which shines to all, And down to the shadows on each side that fall — In this silent circle, so various for each, Is it nothing to know that they never can reach So far, but that light lies beyond them forever? —Owen Meredith.

They tell us that in Scotland is a battlefield on which the natives of the soil and the Saxons once met in terrible conflict. No monument marks the scene of the bloody fight. All over the field grows the beautiful Scotch heather except in one spot. There a little flower grows abundantly. Many flowers like those are to be found in a lounge around. Who are they? The reason is this. Just in the spot where they grow the bodies of the slain were buried, and the earth was saturated with the blood and the remains of the unhappy victims. The seeds of these flowers were there before. As soon as the blood touched them, they sprang up. They developed. And every blue flower on Culloiden's field, as it bends to the mountain breeze, is a memorial of the brave warriors who dyed that heathy sod with their crimson gore. So it is with character. The seeds of action lie deep beneath the surface—the seeds of heroism and the seeds of crime. Good and evil germs lie latent in the earth. For a lifetime they lie dormant and unknown and unrecognized; perhaps never are developed in this lower world. The seeds of the blue flowers at Culloiden would, probably, have lain there undetected, to this day, but for the trickling about them of human blood. That called them forth. —Dr. T. L. Cuyler.

* * *

Did you ever think how the light works always in peace? For what is the most potent thing in nature? Not the earthquake! Not the lightning! Not the thunderbolt!

Not the wind, with its vociferation and its noise! Light! All the forces of nature are borne of light and are carried earthward in the sunbeam. It is light that gives the world its feelings. It is light that gives the world its form. It is light that gives all machinery with its vast power. It is light that is the element in you that makes you live. Wrap the world in eternal darkness, and it would be wrapped in eternal death and in eternal activity. But the light sounds no drum as it marches on its way; sends forth no clarion note of triumph or of defeat. The light marches noiselessly. Its sandals are of satin. No listening ear can catch the tread of its footstep. The wind howls against the sunbeam, and the sunbeam shines on undivided by so much as the ten millionth fraction of an inch. The cloud puts itself athwart the sunbeam, and the sunbeam shines through the cloud with a dimmed splendor. Like oil it is cast into golden glory by its magnificent shining. There is nothing that can divert it; nothing that can thwart it; nothing that can disturb it. It moves upon its way in eternal quietness and calmness. The greatest tempest that ever rocks the earth is but a few feet in height as compared with the eternal silence and the eternal etherial substance of light in which the globe moves around in its appointed orbit. And so we live in God, if we do but know it—God, who is a perpetual light and a perpetual peace. Oh, when anxiety plows into your heart, when perplexity entangles you, when troubles gather around you and upon you, think for a moment—for a moment! think for one half hour—of the eternal quietude and peace of your Father. Come into His presence, and from Him take peace. —Lyman Abbott, *D. D.*

BARBARA HECK.

"The Mother of American Methodism."

BY MRS. O. W. SCOTT.

A every family ought to know all that is possible of its ancestry, so every religious denomination should acquaint itself with its founders and pioneer workers. We of the new world have been culpably careless respecting the former knowledge, and our acquaintance with our spiritual ancestry has been almost equally neglected. We hear the names of those who have toiled and died in the past, but they are like an echo which is lost amid the din of pressing every-day duties. It will do good, then, to pause a moment to study the character of one who was, in God's hands, instrumental in starting a great organized force whose power is continually increasing.

As we have searched all available records for facts concerning Barbara Heck, we are forcibly reminded of the terse yet striking delineations of Scriptural characters. Miriam glances at us once from the rushes of the Nile, and we see her no more until she strikes her timbrel and leads the women of Israel in songs of praise. Deborah, the prophetess, who "dwelt under the palm tree," appears at a time of discouragement and danger, inspires the leaders of Israel's host, sees a decisive victory won, and joins with Barak in a grand climax of thanksgiving, and vanishes from the sacred page. But we have always felt that we understand Miriam and Deborah. Not voluminous data, but a record of single decisive acts at critical moments reveals to us the individuality of heroes and heroines, ancient and modern. Hence, in spite of imperfect and scanty records, we have gleaned enough to show very clearly the character of her who was the

Deborah of our Early Methodism.

Barbara Heck was one of a colony of Germans from the Palatinate who settled in the west of Ireland many years ago. John Wesley labored much in that island, was often in Balligran, the home of the Hecks, and also of Philip Embury, and when the Methodist classes were formed, these Germans were converted and became members of them. Mr. Embury was made a "local preacher." In 1765 he, with others from that vicinity, came to America, settling in New York. Barbara Heck arrived the year following; and, being an ardent Christian, she was surprised and grieved to find that many of those whom she had known as devout Methodists in Ireland, were already growing careless of all religious duties. They were "strangers in a strange land," gradually yielding to the allurements of sin, so prevalent at that time.

One evening, finding several of her friends playing cards, she "went in among them, threw the cards into the fire, and exhorted them to return to God." She seems to have been absolutely ignorant of the modern plea for cards as a "harmless amusement!" From the card-players she turned to Philip Embury, and "falling prostrate before him," she exclaimed: "Brother Embury, you must preach to us, or we shall all go to hell, and God will require our blood at your hands." Startled, but not wholly convinced, willing but much perplexed, he replied: "How can I preach, for I have neither house nor congregation?" With a decision which took no note of obstacles, she said: "Preach in your own house and to our own company first." Surely, the path of duty was never made more plain, and this man, who, according to highest authority, never joined in the "sinful diversions of his backslidden neighbors," agreed to preach, while she was to "collect a congregation." Six persons responded to her invitation. A service was held in Philip Embury's house, and before separating, these newly-awakened Christians formed themselves into a "class" in the first tiny "slip" of Methodism planted in the soil of this great American continent. Blessed Barbara Heck, whose hand did that work for God and humanity!

This was in 1766. The class rapidly increased in membership, and they soon rented a larger room, which in due time was too small for the congregation. During this period "Captain Webb," a valiant English soldier, disciple of the Lord Jesus, and zealous Methodist, joined their ranks, and added greatly to their strength. They were obliged to move again, and found in a "riving loft" on "Horse-and-Cart Street," now William Street, their next meeting place. While here, Captain Webb began to see the necessity of a permanent house of worship; but Barbara Heck had foreseen it from the beginning. She seemed to possess prophetic vision in spiritual matters, and yet her wisdom was but the practical result of a life of faith. She said she had made the enterprise a matter of prayer, and looked to the Lord for direction, and had received with inexpressible sweetness and power this answer: "I, the Lord, will do it." Still further: "A plan for building was presented to the society, was adopted, and as a result the

First "Methodist Preaching-house" in the new world, the "Wesley," or, as it is

better known, "John Street" chapel, was reared, "according to the pattern shown" to a woman. This fact proves to us that Barbara Heck was highly esteemed by the little flock whose spiritual mother she was, and that her inspired common-sense was equal to all emergencies. Philip Embury, who was a skillful carpenter, helped build the chapel, constructed the pulpit with his own hands, occupied it, and preached from it the sermon of dedication on the 30th of October, 1768. We do not find that Mrs. Heck took any part in the public exercises, but in her heart we imagine there was a dedicatory service quite as eloquent and beautiful as that in which the people joined. The light sounds no drum as it marches on its way; sends forth no clarion note of triumph or of defeat. The light marches noiselessly. Its sandals are of satin. No listening ear can catch the tread of its footstep. The wind howls against the sunbeam, and the sunbeam shines on undivided by so much as the ten millionth fraction of an inch. The cloud puts itself athwart the sunbeam, and the sunbeam shines through the cloud with a dimmed splendor. Like oil it is cast into golden glory by its magnificent shining. There is nothing that can divert it; nothing that can thwart it; nothing that can disturb it. It moves upon its way in eternal quietness and calmness. The greatest tempest that ever rocks the earth is but a few feet in height as compared with the eternal silence and the eternal etherial substance of light in which the globe moves around in its appointed orbit. And so we live in God, if we do but know it—God, who is a perpetual light and a perpetual peace. Oh, when anxiety plows into your heart, when perplexity entangles you, when troubles gather around you and upon you, think for a moment—for a moment! think for one half hour—of the eternal quietude and peace of your Father. Come into His presence, and from Him take peace. —Lyman Abbott, *D. D.*

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each sandwich a thin
cheese. —Mirror and put

one of apricots, and put
the gelatin with the
the gelatin with the
and the gelatin with the
milk. —Milk and put

ly prepared. Beat six
a cup of cream, salt
pan, with a table-
a dozen large oysters
and send to the table

caps of cold boiled
inch of salt, teaspoon-
the egg into the home-
Add milk cautiously
can be handled. Stir
the mixture into cro-
aside for an hour in a
deep fat good

of sugar, one of lemon
er, one cupful of cold
the gelatin in the home-
or the boiling water on
juice, strain through a
iss Parsons.

The Sunday School.

FIRST QUARTER. LESSON III.

Sunday, January 20.

Mark 1: 35-45.

ST. REV. W. O. HOLWAY, U. S. N.

HEALING OF THE LEPER.

I. The Lesson Introduced.

1. GOLDEN TEXT: "As soon as he had spoken, immediately the leper departed from him, and he was cleansed" (Mark 1: 42).

2. DATE: A. D. 28.

3. PLACE: Capernaum, and its vicinity.

HOME READINGS.

Monday. Healing the leper, Mark 1: 35-45.

Tuesday. Naaman healed, 2 Kings 5: 8-14.

Wednesday. The ten lepers, Luke 17: 11-19.

Thursday. The law of cleansing, Lev. 14: 21-32.

Friday. The testimony of miracles, Matt. 11: 1-6.

Saturday. Cleansing from sin, 1 John 1: 5-10.

Sunday. Prayer for soul cleansing, Psalm 51: 1-13.

II. The Lesson Story.

Early in the morning after the events of our last lesson, Jesus rose, and passing quietly out of the house (probably Peter's) while all were sleeping, sought a place of solitude among the hills near Capernaum. Here He "prayed." But His seclusion was soon disturbed. Peter and the others awoke, and not finding Him, began to search for Him, followed by an eager throng of the townspeople full of curiosity and enthusiasm. But when they discovered His retreat, Peter pleaded in vain for His return. Other towns besides Capernaum waited for His ministry, and other duties more important than healing summoned Him. Attended by the four, He started upon His first missionary circuit of populous Galilee.

In one of its cities a leper came to Him one day — loathsome, pitiable spectacle — not standing afar off as he was required to do, but pressing to His presence and falling beseechingly at His feet. His plea was a brief one — a confession rather than a prayer; an expression of faith in Our Lord's power to heal, and an appeal to His compassion or willingness: "Lord, if Thou wilt, Thou canst make me clean." The challenge was instantly met. The sufferer received even more than he asked. The Saviour put forth His hand and touched him, leper though he was — a holy, sympathetic, potent touch; for, with the words, "I will; be thou clean," virtue went out of Him, and the man rose to his feet, no longer leprosy, but sound and clean. To save Himself from inconvenient notoriety, Jesus charged the man to be silent about his cure, and simply obey the Mosaic regulation of showing himself to the priests for re-admission to social and religious privileges. But the man could not keep the miracle of his healing to himself. He told the story everywhere, and so great was the excitement that followed it and so dense the crowds that sought the Great Physician, that Jesus was compelled to retire to the wilderness, where He spent His enforced seclusion in prayer.

III. The Lesson Explained.

35. In the morning — the next after the exhausting and eventful Sabbath, concerning which we studied last Sunday. A great while before day — when it was day" (Luke), or literally, "it becoming day." Says Schiff: "Both refer to the same point of time, the earliest dawn. Between this and the parallel passage in Luke there is a great difference in words, though none in matter." Solitary — a retired spot, up among the hills, probably back from the town. There prayed — communicated with the Father. He had no sins to confess, no forgiveness to ask. Note the time and place of Christ's prayers — the early morning and solitude. Whether He needed such retirement or not, His example can probably be followed. To Him it was a privilege, a refreshment of spirit, to go apart and be alone with God, and those who follow His steps in this regard will soon find the value and preciousness of secret devotion.

36. Followed after Him. — He was met in the morning by Simon and the other disciples, who eagerly pursued Him, and, after while, found Him. And when, etc. — R. V., "And they found Him, and say unto Him, 'All men seek for thee; we are seeking thee'" — Peter's excuse for intruding upon His privacy. According to Luke's account (4: 42) the people of the place joined with the disciples in their search for the missing Prophet. "They even wished to detain Him among them by gentle force" (Farrar).

37. Unto them — Peter and the disciples. Let us go up into the next towns" (R. V., "let us go elsewhere into the next towns"). — Luke gives the reply to the pleading multitude: "I must preach the kingdom of God to other cities also." His blessings were not to be confined to Capernaum. The word translated "towns" is found only here, and means "village-cities" (unwalled towns), or, according to Lightfoot, villages large enough to maintain a synagogue. That I may preach — This was the central purpose, not miraculously working. The miracles simply confirmed the authority of the truth preached, and showed His compassion. Therefore — R. V., "to the end." Came I forth — from the Father (John 16: 28); in Luke, "therefore am I sent." He is the Apostle [the one sent forth] of our profession.

38. Through all Galilee — Mark's brief summary of our Lord's first circuit of Galilee, including "many villages and towns of the plain country north of it, almost to Lebanon" (Giles). There were 240 Galilean towns and villages, according to Josephus. Out of doors — the highest proof of power in the eyes of the multitude, and including lesser works. He preached the kingdom of God and overcame the kingdom of evil by casting out devils.

39. There came (R. V., "cometh") — during His tour of Galilee. A leper — "full of leprosy" (Luke); an aggravated case of a terrible disease, incurable, hereditary, infec- tious though not strictly contagious, pitiable and loathsome. It was viewed by the law as "the parable of death, the most striking em- blem of inward sin, the essence and type of all uncleanness." It exists to-day in various parts of the world. About one-tenth of the

population of the Sandwich Islands, it is claimed, are lepers, and an island is set apart for their exclusive care and habitation. Respecting him and kneeling down — "fell on his face" (Luke); "worshipped him" (Matthew). The story of the cure of this leper is narrated with but slight variations by the first three Evangelists. It was probably the first case of leprosy-healing by our Lord. In all the three narratives the leper sought out Jesus, and professed his request by kneeling, or some other act of homage, "not, however, necessarily religious worship" (Schaff). If thou wilt. — The man seemingly had no doubt of Jesus' power to cure what was incurable; he hinged everything on His willingness. Great, indeed, was His faith. Make me clean. — The sense of uncleanness — of outer and inner foulness — appeared to be uppermost in the Jewish conception of this disease.

Leprosy signifies "smiting," because supposed to be a dire visitation of heaven. In its worst forms, leprosy is the most terrible of diseases. It began with little specks upon the eyelids, and on the palms of the hands gradually spread over almost the entire body, covering the skin white wherever it showed itself, crusty the affected parts with shining scales, and causing swellings and sores. From the skin it slowly ate its way through the tissues to the bones and joints, and even to the marrow, rotting the whole body piecemeal. The lungs, the organs of speech and hearing, and the eyes, were attacked in turn, till, at last, consumption or dropsy brought welcome death. The dread of infection kept men aloof from the sufferer, and the law proscribed him as, above all men, unclean. The disease was hereditary for four generations. No one thus afflicted could remain in a walled town, though he might live in a village. There were different varieties of leprosy, but all were dreaded as the saddest calamity of life. These four are counted as dead," says the Talmud: "The blind, the leper, the poor, and the childless" (Gekle).

40. Moved with compassion. — Only

Gives this tender touch. Put (R. V., "stretched") forth his hand. — touched him — a healing, painless touch. Jesus was not defiled, and the leper was cleansed instantly and completely. He did not need to touch him. Says Farrar: "It was a glorious violation of the letter of the law, which attached ceremonial pollution to a leper's touch, but at the same time it was a glorious illustration of the spirit of the law, which was that mercy was better than sacrifice." It was even thus that He touched our sinful human nature, and not entirely suppressed himself to be the child of His foster-mother who took this motherless waif to her bosom and nursed him into manhood, was afterwards taken by him to the shelter of his own roof, and lovingly cared for until she saw at last his eyes close in death.

And "Mother Cobb" is still kindly nourished by his family, now in her ninety-third year.

As the child came to conscious life he naturally supposed himself to be the child of his foster-mother who took this motherless waif to her bosom and nursed him into manhood, was afterwards taken by him to the shelter of his own roof, and lovingly cared for until she saw at last his eyes close in death.

A simple and impressive funeral service was held at his late residence, followed by a public and crowded memorial service in the church of which he was so long a member. At the latter a fitting eulogy to his life and character was paid by Rev. C. S. Rogers, D. D., a cherished friend of the family, and twice holding the relation of pastor during Brother Webb's membership.

To the large and repeated benedictions to the Dorchester M. E. Church, extending over many years, there is added, in the shape of a legacy, a permanent provision for the repairs of the church edifice. K. F. H.

Dorchester, Mass.

Snow. — Mrs. Asenath T. Snow was called

to heaven by the good Father above, Sept. 19, 1888. Had she lived four or five weeks longer, she would have been full fourscore years of age. She was, for more than half a century, a member of the Methodist Episcopal Church, and at the time of her death one of the most venerated and loved of the members of St. John's Church in Dover, N. H. Since the decease of her husband, some fifteen years ago, she has resided most of the time with her daughter, Mrs. E. L. Currier, of this city. She was remarkable for her earnest and cheerful piety, so full of the sunshine of love and hope. A local paper published in the place of her old home — Clinton, Maine, whence her mortal dust was borne — said: "She was active in every good work and word, and is now mourned as a devoted mother and sincere Christian. She was gifted in prayer and testimony, and her earnest appeals, given in religious meetings, are well remembered by many." That is a true record.

In looking over the above list of his fields of labor for thirty years, one is impressed with the fact that he was an able and successful pastor. His style of preaching was always attractive, while his pastoral visits were pleasant and profitable.

His earnest and sincere ambition and aim

were ever to leave his charge, if possible, in an advanced position. His last great enterprise was the erection and opening of the fine church at Union Square, Somerville, in sight of which he died.

His conversion occurred at a camp-meeting in his eighteenth year. In 1851 he joined the New England Conference, in the same class with Bishop Gilbert Haven, Dr. George Steele and Fales H. Newhall, and was appointed to Danvers in 1852; Melrose, '53; Greenfield, '54; Ipswich, '57-'58; Boston, Hanover St., '59-'60; Mendon, '61-'62; Lynn, St. Paul's, '61; Gloucester, Elm St., '64-'65; Lowell, Central, '67-'69; Boston, Meridian St., '70-'72; Somerville, '73-'75; Springfield, Florence St., '75-'79; Arlington, '80. Here he was attacked by nervous prostration, from which he never rallied; but after eight years of suffering, he died Nov. 22, 1888.

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OUR NEW CHURCH IN WALTHAM.

By REV. T. CORWIN WATKINS.

It can be a matter of no small interest to the readers of the *Herald* that within a year there has been built, in the vicinity of Boston, another beautiful church, with a possible seating capacity for 800 people. For a number of years there was a great deal said, in the religious circles of Waltham, about the necessity of a church building on the South Side, as many living in that section found it a long walk to the churches at the centre, and many disliked to send their children across the bridge and railroad to Sunday-school, especially in winter. The rapid increase in population, also, in this part of the city, within the last two or three years, has made the demand for a church more imperative than ever.

The official members of the old church, believing that a good way to begin the second half of the first century of their history would be to build a new church, began to prepare for this laudable undertaking by paying off an old mortgage of twenty-five years' standing on their own church. This debt amounted to \$2,000, but under the faithful and energetic leadership of the pastor, Rev. J. M. Avann, this obstacle was soon wiped out of existence. Then a lot, generous in size and beautiful for situation, was secured on the corner of two prominent streets in the new neighborhood.

It was the purpose, at first, to build a chapel costing three or four thousand dollars; but it was soon discovered that there was a genuine demand for a complete and commodious church. Accordingly a competent architect was employed, who submitted plans for a church, the exterior of which may be seen in the accompanying cut. The building is a modified expression of the Queen Anne style. The extreme dimensions of the main part of the structure are 56x84 feet. The height of the walls is 14 feet, and height of the roof 36 feet. The auditorium is 38x48 feet in the clear, with transepts 8x38 feet. It will seat, including the balcony and choir seats, 550. The lecture-room, in the rear of the auditorium, is 25x28 feet, and the parlor over the lecture-room 20x39 feet. There are two class-rooms, separated from the lecture-room by sliding doors. When the lecture-room and the parlor are thrown into the auditorium, there is a seating capacity for 800 adults. In the basement there is a kitchen, and a dining-room sufficient to accommodate 150. Any part of the building may be entered directly from vestibules facing on each of the two streets.

The audience-room is seated with circular oak pews. The pulpit and altar furniture are of antique oak, as are also the singer's seats in the rear of the pulpit; they were purchased by the Willing Workers. The room is lighted by two large windows, one on either side, and a group of small windows back of the pulpit. These last are in memory of Mrs. Rufus Stickney, Mrs. N. L. Gisler, and Mrs. Oliver Bolton. The one for Mrs. Stickney was put in by Post 29, G. A. R., and the others by relatives.

A large window in front of the building next to Moody Street lights both the lecture-room and the parlor. All the sections of this window were paid for by money given and collected by the children of the Sunday-school. The wood-work is left in its natural color, and the walls and ceiling are frescoed in warm, cheerful tints. The proper heating of the building is insured by three Bostow furnaces. In the evening it is beautifully lighted with gas by Wheeler reflectors. Under the pulpit is a baptistery, and in the tower a room for the library. The whole building, except the basement, is richly carpeted, and all the rooms are suitably furnished.

The entire cost of this thoroughly constructed and beautiful edifice, including the excavating and grading, was only \$8,500. The land cost \$4,200, and the furniture \$1,950. The fund was largely paid for by the Ladies' Aid Society, aided by \$100 raised by the Willing Workers, and \$200 received from the sale of the Ladies' Hand Book. If there had been added two years' taxes on the land, \$75, interest on borrowed money, \$40, and some incidental expenses, \$35, the total cost is \$14,800. This expense had all been provided for previous to the formal opening of the church except \$3,440. On the opening day \$1,223 was secured in subscriptions, leaving an unprovided-for indebtedness of \$2,217.

The architect was William M. Butterfield, of Manchester, N. H. That so good a church has been built for so little money, is chiefly due to the structural economy of his plans, whereby the cost of the building was kept within reasonable limits without sacrificing stability, beauty, or convenience. The building committee consisted of D. W. Farnum, W. A. Northup, G. A. Howe, and J. L. Parker. They have given a great deal of time and earnest effort to the enterprise. Expenses have been made with unusual care, and great praise is due them for the results.

While due credit should be given to all who have so faithfully labored and sacrificed for the success of this enterprise, yet all who are familiar with the facts will agree that the originator, the inspirer and the impelling force at every step of this movement, has been Rev. J. M. Avann, pastor of the Waltham Church. No one, except those who have tried it, can know the immense amount of work which is placed upon a pastor who undertakes to carry forward the work of his own church and at the same time build a new one in a new neighborhood. Bro. Avann has proved himself equal to both. Within two years he has increased the membership in his own Sunday-school fifty per cent and the membership in the church twenty per cent. He has joined with the others in making sacrifices, giving toward the old debt and toward the new church \$400.

A faithful account of the opening services

the spiritual life of the church more or less quickened. At *Bellows Falls* a work of this sort is going forward. A bright young man testified in the week day evening prayer meeting that he had "commenced the year by giving his heart to God." At *South Londonderry* a good interest prevails, and some are confessing that their desire to become Christians. But at *Bradford*, where the evangelist, Rev. E. A. Whittier, of South Lawrence, has been assisting the pastors of the Methodist and Congregational churches in union service, there has occurred a quite extensive work of grace, the conversions having run up into the scores, including many heads of families. The pastors have been strongly united, and the church thoroughly harmonious in two weeks of earnest work under the direction of Mr. Whittier, to whom the pastors accord great praise, as "a wise, tireless, tender-hearted, noble and unsectarian worker." The work still goes forward under the joint labors of the pastors, Revs. Hough and Lee.

A missionary convention is to be held at *Springfield*, Jan. 17, Chaplain McCabe being present. The pastors and brethren of adjoining charges will want to hear him. Let all come who can and catch his burning enthusiasm for the conversion of this world to Christ our King.

M.

Montpelier District.

Along with other churches, *Montpelier* should be remembered as having a thought for pastor and family at Christmas. A sieghole and fountain pens from the pastor's Sunday-school class, valuable articles of apparel for all the family, and \$30 in cash, were among the many gifts plucked from the Christmas tree. The church there has a good and growing religious interest. There have been some very valuable additions by letter of late. The pastor and a company from the congregation made a trip to the town poor farm on the eve of Dec. 29, bearing tokens of remembrance from various fruit-dealers and grocery-men of the town, as well as articles for the bodily comfort of the inmates from several ladies of the parish. A pleasant evening was spent, closing with singing and prayer. Pastor Sherburne's exchange with Bro. Spencer, Jan. 6, is that he may, at the request of Principal Conant, preach before the graduating class at the State Normal School.

By request of the pastor, Bro. Sherburne takes the missionary collection at Randolph Centre in the morning, and at West Randolph in the evening. This exchange will be especially pleasant from the fact that both brethren preach to their old parishioners.

The first service in the vestry of the new union church at *East Orange* was held Monday, Dec. 31. The first part of the evening was devoted to raising money to complete the edifice. Presiding Elder Truxax and Rev. Mr. Henderson, a Free Baptist from St. Johnsbury, were the speakers. The presiding elder won the enthusiasm of the "champion tearer." Enough was pledged so that the committee will go on and complete the church.

— The Supreme Court decides that Salvation Army musicians cannot play upon the streets without a license.

— The Boston Chamber of Commerce asks Congress to appropriate \$20,000 for the Boston branch of the Hydrographic Office.

— In Hayti, Gen. Legitime said to have been defeated, with the loss of 1,300 men.

— Mayor O'Brien yesterday sent five veto messages to the board of aldermen of city.

— Suicide of Rev. Fielder Israel, of Salem; cause, mental depression.

— A hearing of the Andover case at Springfield before ex-Gov. Robinson began.

— Collapse of the Electric Sugar Refinery Company, and exposure of its fraudulent methods.

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— Tufts College will receive about \$100,000 from the estate of Sylvester Bowman.

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— They arrived at Castle Garden, New York, during the past year, 383,595 immigrants.

— A Greek arrives at *Sukkien* from Khartoum, and says that nothing had been heard of the capture of Emin Bey, and that the Mahdi had been twice defeated.

— The attorney general of Pennsylvania has taken action against the Western Union and Baltimore & Ohio telegraph companies for alleged violation of State laws.

— Edward Harrington, of the *Kerry Sentinel*, has been sentenced to six months' imprisonment, with hard labor, for publishing reports in his paper concerning a suppressed branch of the National League.

— Harry G. Stickney, the absconding clerk, was arrested at Denver, Colo.

— A bloody encounter has taken place in Samoa between the natives and the Germans.

— The German government has dropped the Gelecken prosecution, being unable to prove anything.

— Col. J. T. North, "the Nitrate king," gave a ball in London to 1,400 guests, at a cost of \$40,000.

— The steamer "Paris C. Brown," from New Orleans to Cincinnati, was sunk. Several lives were lost.

— There are prospects of a new Panama Canal Company, which will buy out the old company, and retain De Lesseps at its head.

— Death of Dr. Nathan Allen, a prominent physician of Lowell.

— The dedication of the elegant Review Club house occurred in Chelsea.

— President and Mrs. Cleveland held an interesting New Year's reception.

— A Cleveland (O.) lawyer returns from London with \$160,000 of the money stolen by Axworthy.

— The accounts of ex-clerk Leighton, of the municipal court, show a shortage thus far of over \$80,000.

— Observations of the sun's eclipse were successfully taken in California, the Northwest and other places.

— Harry G. Stickney, of Chelsea, is missing; funds to a large amount in the accounts of the Chelsea Salt Works, of which he was book-keeper, are charged against him.

— Thursday, January 3.

— Mr. Bright continues to improve.

— Affairs in Zanzibar are daily becoming worse.

— A reception was given to Mr. Gladstone.

— The public debt was reduced in December to the amount of \$14,427,595.08.

— The National Board of Trade petitions against the further coining of silver dollars.

— Anthony Comstock was assaulted and severely beaten while "raiding" a gambling house.

— A silk syndicate has been formed by some of the richest firms of London and Lyons.

— Electric street cars are running regularly from the first time from Brighton to Park Square in this city.

— Two hundred and fifty flour mills in the fall wheat belt will either close down or run on half time during January.

— The Massachusetts Legislature met, both branches, and organized, the Senate by choosing Senator Hartwell president, H. D. Coolidge clerk, and Rev. Mr. Dowse chaplain; the House, by electing Mr. W. E. Barrett speaker, and E. A. McLaughlin, clerk; Sergeant-at-arms Adams was unanimously re-elected by both branches.

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— The CONFERENCES.

(Continued from Page 5.)

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